## The Pulpit

A SERMON BY THE REV. IRA W. HENDERSON

**Subject: The Religious Life.**

Brooklyn, N. Y.—Preaching at the Irving Square Presbyterian Church on the subject, "Religious Life," the pastor, the Rev. Ira Wemmell Henderson, took as his text Deut. 8:2, 'Man doth not live by bread only, but by everything that proceedeth out of the mouth of the Lord doth man live." He said:

The one thing most necessary in the life of the individual and of society is religion. A man may exist in the possession of all the necessary and material aids to comfort and to the satisfaction of the natural man, but he never besins really to live until he is conscious of the divine personality and responsibility of the divine control. A man may visit without a thoroughgoing sense of the reality and the control of "the Divinity that shapes our ends," but he only is alive when he gains a consciousness of God and of the supernal and infinite indebtedness to Him.

In our day too many men are drifting from the religious life, too many are endeavoring to live without a controlling sense of the reality of God, too many are endeavoring to live on church God were non-existent and as though He were entitled to no authority over their lives. Many good men, confusing secularization with religion, and uncomprehending of the vast difference that there often is, though to be sure there should not be, between church membership and the Christian life, have turned and are turning, altogether too commonly for the peace of mind of the church, of the living God, away from organized religious systems primarily and from any sort of religious observances at all. Gazing upon the hopeless insincerity of many Christians and the stupid indifference of many churches to the needs of society and the demands of the times, as contrasted with the beauty and the universal interest of the God-man and His Gospel, upon whose character and truth the Church is founded, men have misjudged Christianity by the misrepresenting fruitage, and in numbers that annoy us, have turned from religion entirely. Contemplating the sins of individuals in the church, they have permitted their eyes to be withdrawn from the discernment of the truth that the personality and the pronouncements of Jesus Christ as the oracle of God are the known that most surely could transform their own lives and effect a transformation in the social order of which they are a part. Many bad men, with the determination not to know or to serve God under any conditions, very generally are neglectful of the claims of the religious life upon their higher natures. They turn from religion because they are willful; because they are willfully desirous to be the followers of the devil rather than the servants of God.

Many men have turned from organized religion because of intellectual difficulties. Some of these have gone out of the church to follow the lines of their intellectual and personal religious conceptions and convictions; some have turned to philosophy and have deified man as sufficient unto himself; still others have to their entire satisfaction eliminated God from the scheme of things.

In spite of the attitude of a host of men, however, a true religious life is as necessary to the welfare of humanity as are fresh air and sunlight to the race. Everyone confronts that we desire, need and strive as personality to secure. No man is well rounded, no man has realized the possibilities of manhood; no man is complete; no man is really alive until he is alive unto God. And no man has sounded the limits of the capacities of his own being until he has enjoyed a knowledge of and a consecration of the character of God that is in the world.

A true religious life ought to appeal to every man first, because it is reasonable, secondly, because it is spiritually real; thirdly, because it is ethically imperative.

The true religious life is reasonable. It is reasonable to our moral sense, and it commends itself to our judgment. It does not shock our ideas of the fitness of things. It satisfies our instincts. Man, in the wisdom of God, is an intelligent being. He possesses mental capacity as a fundamental in his make-up. Men must be convinced of the reasonableness of things before they can have any lasting hold upon them. That which is intellectually unsatisfying or that will not stand the tests applied by the minds of men, they reject. Man does not demand that he shall understand or explain every subject which comes under the province of his intellect, but he does demand that, whether or no he is able to explain all the things in which, as a rational being, he holds a confidence, he shall at least be able to discern in them the evidences of reasonableness. Religion appeals to the mind of man. Some religions are able to sound all the depths of religion philosophy or of mental science, and find easily all the manifold wonders or religious experience. Because there is in Christian that which is intellectually reasonable and satisfying. No religious system that is worthy of attention holds the respect of humanity for long unless it is first of all of no damage to our sense of the fitness of things. The true religious life commends itself to our best judgment and in the recognition of its reasonableness we find rest and joy.

The true religious life is transcendently and delightfully real. It is not susceptible, perhaps, to arithmetical or geometrical demonstration. We are not able to prove it in its spiritual and abstract phases by the terminology or the experiences of the senses altogether, but it is none the less real. Laying hold as it does upon the divine, it is simply inexplicable in all its outreachings except in the medium of finite speech. As true it is that tongue cannot tell of the glorious realities of the spiritual life as it is that the tongue has not yet told the fullness of the glories of that richer life that is yet to be. But though the tongue may be unable to explain it or to reveal in finite language the infinite experiences of the spiritual life it is none the less real. The spiritual religious life is the result of experience. It is experience. It is just as exact and scientific in its way and just as experimental, mystical and abstract though it be, as any other scientific discipline. It cannot, of course, be demonstrated by the experiences of the physicist alone, or by the terminology of the geologist alone, or by the rules of the algebraic formulas. But it has its own laws. Its own characteristics may be scientifically tabulated. Its experiences may be classified. Its reality may be investigated and proven by any open-minded, unprejudiced man who will place himself within the realm of its manifestations and permit himself to be moved upon by its influences. It is spiritually real.

Then, too, the true religious life is such as has been revealed unto us in Jesus Christ is ethically indispensible. It takes hold of the conduct of the man, and whereas he was before satisfied with lax and easy regulations for the ordering of his personal and social life, it leads him past all that is superficial and unsufficient and less than wholly righteous, step by step into such a recognition of the claims of God and of humanity upon his life that he is soon satisfied with nothing but the best in manners and in morals, and is unremittingly testing himself by an increasing measure to find whether or no he is worthy of the approval of Almighty God, His King. The real religious life that was practiced by our Lord and Savior Jesus Christ is a life that is militant in the life of the man seven days a week. It is no week-end affair. It is a force from the first stroke of the midnight chime on Saturday night to the precise moment when another week having gone ringing down the grooves of the past the bells shall boom again another midnight hour. It eschews to men the reality of the divine authority and the insistency of human accountability to Him. It leads the soul into a larger appreciation of the claims of personality and inspires humanity to square itself with the claims of society upon the individual.

The true religious life in Jesus is as real in national affairs as it is in individual. We do not need in our day more churches or a larger organization. What we need most is that the present organization and the present churches shall make the realities of the Lord Jesus Christ to be felt and realized as a vital force in the departments of our national life.

The true religious life is the medium whereby comfort, joy, hope and peace are bedded in divine fadelessness to the human soul. In no other life is comfort so satisfyingly given. In no other life is the joy that humanity so largely needs so truly administered. Here is our highest hope. Here we drink deep of courage and are most endued for conflict against principalities and powers and compelled effectually for the conquering of sin.

The greatest mistake in the world is for a man to reject the privileges, the joys, the opportunity, the appeals of the religious life. For the soul without God is not alive. Only in the consciousness of His reality and in willing subjection of self to Him do we live. The live man is the one who lives within God through the grace and love revealed and mediated in our Lord Jesus Christ.

### Every Road Leads to Jesus.

A young man just starting upon his work in the ministry was one day talking to an aged minister in London. The young man said, "I have a great deal of experience; you know many things that I ought to know. Now, what do you think of this train?" he said to the other.

"It isn't making much progress," replied his friend.

"Progress! I should say not," said the impatient man. "It would be a fierce job to take a moving picture of this train."—Denver Post.

Middleton, an English engineer, who thinks he has solved the problem of propelling and steering large vessels under water, believes that Great Britain's fodd supplies in future times of war will be brought here by large submarines, which his invention makes possible. He is trying to get the Admiralty to test his invention, which is kept secret.

## THE SUNDAY SCHOOL.

### INTERNATIONAL LESSON COMMENTS FOR MAY 19 BY THE REV. I. W. HENDERSON.

**Subject: Israel Enslaved in Egypt, Ex. 1:1-14—Golden Text, Ps. 107:13—Memory Verses, 13, 14 —Commentary.**

This lesson takes us out of the book of Genesis into the second book of the Bible, the book of the Exodus. The book of Exodus is the record of the enslavement, the deliverance of a people; it tells of the economic and religious struggles of the early Jews.

The lesson for to-day plunges us directly into the heart of the beginning of the trials and tribulations of the Israelites after they fell, in Egypt, into the toils of a Pharaoh who knew not Joseph. Jacob and Joseph and their immediate descendants were dead. With the passing of the years the Hebrews have so multiplied that the land is filled with them, and their power and influence is a cause of dread to the Pharaoh of their day. And so measures are taken to check their growth. The Pharaoh put upon them the hardest labor that could be devised, they were reduced to conditions of the most abject slavery, their boy babies were ordered to be killed. Everything was done to check their progress and to counteract and destroy their power. But still, as under the promise of God to Abraham and Isaac and Jacob, they grew in numbers and still in spite of the most discouraging economic conditions.

The book of the Exodus is not well grasped until we understand in some measure the facts of the early history of the industrial hardships and deliverance of a people as well as the history of the beginnings of a national religious consciousness and of the quest was to blossom into the most influential and pure religious system of the ancient world. God had to get Israel out of geographical and industrial bondage before they could be greatly influenced by the deeper forces of spiritual truth. They were in bondage before they could be greatly influenced by the deeper forces of spiritual truth. They were in bondage before they could be greatly influenced by the deeper forces of spiritual truth. They were in bondage before they could be greatly influenced by the deeper forces of spiritual truth. The story of lives that are "bitter with hard service" falls on a divine ear that heeds. The social life of to-day as surely as God lives will be brought to Canaan, to Canaan. We shall have to have our Sinai. We shall have to have our Sinai. We shall have to have our Sinai. We shall have to have our Sinai. We shall have to have our Sinai. May the church be the pillar of cloud and of fire.

While cancer mortality is increasing still in England and Wales, it is at a diminishing rate. In the five years ending with 1905, the death rate for both sexes showed an increase of eight per cent., while was about half as great as the increase for the five years ending with 1890. The deaths in 1904 were 741 per 1,000,000 among males of all ages, and 1066 among females. In nearly all comparable cases the rate is greater among females. A remarkable exception is cancer of the mouth, for in the four years ending with 1904 this caused the death of 7546 males and only 1667 females. Whether this is an effect of nicotine poisoning remains to be shown.

### THE DEAR GIRLS.

Clara — "I wish I could believe what he says, but——"

Maud—"What does he say?"

Clara—"Why, he says he loves me and he has known me only two days."

Maud—"Well, perhaps that's the reason."—Philadelphia Inquirer.

## The Farm

### Lime For Egg Eaters.

Professor J. E. Rice, of Cornell University, Ithaca, N. Y., in the course of an address at the poultry institute at Guelph, Can., said one of the results of withholding lime from pullets was that they ate all their eggs. When lime was supplied they quit the habit. This may account for not a little of the eggeating about which so many farmers are now complaining.

### Water With Their Feed.

Giving horses a bucket of water to sip with their feed, like men do when they eat. Why not? A horseman says of this plan in Norway that the process increases the spirit of the Hebrews have so multiplied that the land is filled with them, and their power and influence is a cause of dread to the Pharaoh of their day. And so measures are taken to check their growth. The Pharaoh put upon them the hardest labor that could be devised, they were reduced to conditions of the most abject slavery, their boy babies were ordered to be killed. Everything was done to check their progress and to counteract and destroy their power. But still, as under the promise of God to Abraham and Isaac and Jacob, they grew in numbers and still in spite of the most discouraging economic conditions.

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### Egg-Eating Birds Cured.

There are several ways of handling egg-eating birds. They usually behave all right as soon as they get out where they have more room and fresh air, and grass and insects, so that all works together to effect a cure. Pending this, darkened nests, raised so that the birds cannot stand and look into them all the time, are helpful. A cloth button to each nest egg has been smeared or mixed with bitter aloes in a manner of ist-aloes which is said to be effective. We have this difficulty occasionally to-ward spring, but seldom do more than to provide abundant exercise, good food and dark nests. If the sinners can be caught in the act they stop them by themselves for a time, as such a vice seems to spread especially in an idle flock. Nests may be effectively darkened by tacking a burlap curtain on the side of the nest, four-fifths of the way down, just so that hens can get them aside easily. —C. S. Valentine, in the Indiana Farmer

### Humus in the Soil.

Professor Whitney, of the Bureau of Soils, says humus acts as a sponge in the soil and absorbs toxic poisons which are given off by the plant roots. However this may be, the farmer must add humus to his soils if he would make them produce good crops. There are several ways in which humus is increased in the soil. To make the matter clear to those who do not understand what humus is it might be well to say that humus is the dark-colored mold left after organic matter—vegetable matter has decayed. Then in the light of this explanation farmers will understand that any material that will decay and rot and allowed to decay will form humus. Barnyard manure, straw, stalks, etc., are plowing under green growing crops, such as clover, cowpeas, or rye, buckwheat and generally for green manuring will add humus to the soil. The lack of organic matter in many soils—to-day, by the virtue of the economic conditions that led to the mighty age of machinery and individualism in which we are living, as truly in a land of bondage as ever the children of Israel were. The masters are prosperous even as the masters of Egypt were. The oppression of the people also, different in kind, perhaps different in degree, is just as real as the Egyptian bondage ever was. And this great temporaneous industrial distress is nowhere more felt than, on the one hand, in the prevailing distrust of ecclesiastical institutions upon the part of the industrially oppressed, and, on the other hand, in the prevailing call for and excellence that God will send an inspired deliverer who shall regenerate with flaming truth the social as well as the individual life of to-day.

As with Israel so with modern society. The very injustices of modern industrial conditions are forcing on to grasp the idea of universal brotherhood and to desire and to strive to bring to pass by the grace of God such a regeneration of modern life as shall transform not only individual conditions of life and character but also society.

And is trembling over modern society as really as He brooded over Israel. The cry of the oppressed reaches up to His ears. The sin that is done in the darkness for the spoliation of His people in His own good time will be brought to light." He will send the deliverer in the modern bondman. He will send the prophet of His Gospel, unsullied, the redeeming truth to the people of our own time. The cry of lives that are "bitter with hard service" falls on a divine ear that heeds. The social life of to-day as surely as God lives will be brought to Canaan, to Canaan. We shall have to have our Sinai. We shall have to have our Sinai. We shall have to have our Sinai. We shall have to have our Sinai. We shall have to have our Sinai. May the church be the pillar of cloud and of fire.

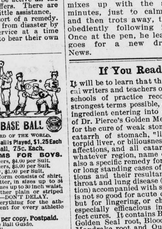
### Convenient Fountain.

One in a while we see among the mass of inventions and contrivances presented by our farm and fruit and poultry papers one that need be no second look to tell that it is an ideal fixture for the intended purpose. A glance shows that it will do its work and do it better than any other arrangement can.

And now I come with my little contribution. It is a poultry water fountain, and my excuse for describing it to your readers is that it, too, fills the bill better than anything else of the kind. Fill it in the morning, and your chickens, little or big, have a convenient supply of clean water for the day.

Get your tinner to make a straight-sided gallon bucket, of tin or galvanized iron, with a cover soldered on airtight. Cut one side loose from the bottom for a length of four or five inches and hammer the loosened side back toward the centre of the bottom. As it goes back the edge rises, and leaves a gap an inch by an inch and a half of the bottom exposed the edge will be about three-eighths of an inch above it.

To make the water seal, a strip of galvanized iron or tin, three-fourths



(1) Before Strip Is Soldered On. (2) Finished.

of an inch wide and as long as the cut is to be soldered around the edge of the bottom and at the ends. The cone-shaped dent or depression in the side of the bucket should extend two-thirds of its height.

There are many poultry fountains made on the same principle, but none that I have seen can be beat of this so completely protects the water from filth. As there is no extension from the bucket to form a receptacle for the water nothing can drop in the water to foul the drinking place seems small, and it would be small for a cow, but is not for a chicken. Often I have seen five and six grown hens drinking from it at once.

To fill it, hold the opening under a faucet or use an old kettle with a funnel. Then screw on the cover and set in a block eight or ten inches high and turn the opening away from the most convenient drinking operations. Try it. It will save you lots of work and your chickens many a thirsty hour when you are busy or when they have your pans or open fountains covered full of dirt and dead flies. It is not patented, and any tinner can make one for a little more than the cost of a gallon bucket.—J. Baird in New York Tribune Farmer.

### Farm Notes.

In a clover country a farmer who owns a cow shelter can make from $75 to $10 with it, net, by hulling for his neighbors.

A good tool to cut turf around trees and along borders of walks can be made from an old hoe. Bend the blade out straight and sharpen from both sides.

In calculating the size of the silo which you will need, the Cornell University bulletin says that it is advisable to allow about 6 by 6 square 1000-pound cow will consume about forty pounds of silage per day.

If you do not know fairies many they are, attach chains to your manures, the hitching post, and wherever you want to move a load. Have a good snap in the end of the chain which can be quickly attached to the bit rein.

When ventilating poultry houses or hen houses, be sure the ventilator is air about twelve inches from the bottom and carry it up to within twelve inches of the roof where the next opening is made. The ventilator should run diagonally through the house.

A good hog fence can be made by setting posts three feet high sixteen feet apart. Run a barbed wire three inches from the ground and another on the top. Then nail on good strong wire netting thirty inches wide. Draw all tight, and this fence will last a long time.

An Iowa farmer suggests that a good way to prevent the dirt from setting to the oil bowls of the oil-style disc harrows is to attach pieces of one-quarter inch gas pipe so they extend up from the oil pipes through the box, keeping them closed with wooden plugs. In this manner will do this work at small cost.

One quart of oil to twelve grown hens once a day is the proper allowance—if you insist upon feeding a mash. If you will conform to modern methods, however, and feed your mixed grain and clover in a dry state, you need not fret over the matter of feed. Put in the hopper and let each hen choke down all she will. It's the natural way.

If you cannot afford to build an extensive barn, you can make tie fool boards and nail them to a stout frame made in the shape of a peaked roof. Cover these with long straw and batten them down with stripe running crosswise. The boards should run from the peak downward, and the straw should be laid the same way in order to carry off the water. A window for light and ventilation should be put in one end, and a self-closing door in the other.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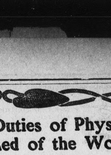

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